

Kaesong questionnaire

What are we to make of the Chinese and Korean Communists' prompt acceptance of General Ridgway's demands that Kaesong be really neutralized and that the UN delegates be allowed complete freedom of movement? Does it mean that they sincerely desire to end the Korean blood-letting? Or does it mean a play for more time in which to complete the build-up of air and troop strength for a new offensive? Does the fact that they retreated from one untenable position at the first show of UN firmness portend that they will give up others, such as their demand that all UN forces be withdrawn forthwith from the peninsula? It is risky business, especially in the absence of information on the progress of the Kaesong talks, to essay answers to those questions, but we hazard the guess that both Chinese and Korean Communists have orders from the Kremlin to make peace on any terms they can get. If that assumption is true, and it is based on our conviction that Stalin thinks peace in Korea will slow down American mobilization, then General Ridgway is in the driver's seat. He can dictate his own terms and stand firmly by them. They should include, of course, withdrawal of the Chinese "volunteers" to Manchuria, and imposition of a trickery-proof inspection system on both sides of a cease-fire line at least as far north as the UN has advanced. Whatever happens the Communists will probably stall as long as they can to see whether we are relaxing in our defense efforts—as we seem to be.

Naval and air bases in Spain

The moment the Navy announced on July 15 that Admiral Forrest P. Sherman, Chief of Naval Operations, was en route to Madrid by air, the issue of a Spanish-American military alliance became top news. American "liberals" rushed to the side of the British and French Governments in raising serious "objections." U. S.-Spanish relations, as a matter of fact, have been, *very slowly*, on the mend since January, 1949 (see John LaFarge, "Spain and the Americas," *AM.* 4/14, p. 36). On February 17 of this year Secretary Acheson, on being asked bluntly whether Spain would contribute troops to the Atlantic-pact forces, could only say that our relations with Spain had entered "a new phase." Paris (and no doubt London) had been informed at that time of our plan to acquire bases in Spain. Our Joint Chiefs, as part of their preparation for the September meeting of the North Atlantic Council in Ottawa, commissioned Admiral Sherman to explore the Spanish angle and report to General Eisenhower in Paris. Since the Admiral had commanded U. S. naval forces in the Mediterranean before coming to Washington, he was the logical choice for the assignment. Despite resentment on the part of the British, and even the French, we are the only Power capable of taking responsibility for the defense of the Mediterranean. From a purely military point of view we are unquestionably justified in taking whatever steps we feel necessary to assure ourselves of adequate naval and air bases for this purpose. Rep. Leon H. Gavin (R., Penna.) broke a

CURRENT COMMENT

confidence on July 11 by revealing that we have in readiness only 87 B-36's capable of carrying A-bombs "anywhere in the world." Our B-29's (modernized as B-50's) still form the "backbone" of our Strategic Air-force—and we need bases abroad to make them effective.

... and political repercussions

Why have London and Paris raised objections to Admiral Sherman's exploratory conversations with General Franco and other Spanish officials? On the ground of *principle*, they allege that making Spain a partner of NATO through the "backdoor" of a U. S.-Spanish alliance contradicts the "faith" in the "principles of democracy, individual liberty and the rule of law" which NATO was set up to "safeguard." This "faith," however, as the treaty plainly says, was in "the purposes and principles of the Charter of the United Nations," which do not seem to exclude *Communist* military dictatorships. Moreover, our allies have raised no howl over the possible use of Yugoslav troops against the Soviet. On *military* grounds, they do not warm to the prospect of our supplying equipment to Spain which they themselves badly need. Much less do they cotton to the possibility of our planning to make a stand against the USSR behind the Pyrenees. The real rub, however, is *political*. The British Labor party has Aneurin Bevan's left-wing revolt on its hands. The "centrist" coalition in France has enough trouble keeping the Socialists on the reservation without offending them further by pro-Franco moves. On the other hand, the British Conservatives and especially the de Gaulists in France can probably force compliance with U. S. plans. If General Franco reforms his Government (as it was reported from Madrid on July 14 he intends doing) and if we don't put the Spanish cart before the NATO horse (as we did in broaching German rearmament), the whole problem should yield to statesman-like handling. Over continued British and French opposition, Secretary Acheson formally affirmed on July 18 the strategic importance of Spain to us.

Pro-communism in Guatemala

Last week when the Guatemalan Government removed three Sisters of Charity from their own orphan asylum, public patience was exhausted. The students rioted, and their action was supported by several thou-

sand of the Guatemalan people in a peaceful demonstration. The dismissal of the sisters was merely the last in a series of Government pro-Communist activities. In the orphanage, anger was first aroused by the Government's order excluding Roman Catholic priests from the staff. A Red cell was organized among the asylum's union workers. Communist propaganda was circulated and the children were incited against the sisters. There are reports that the printing plant of the asylum was used to print Communist literature. It is hard to believe President Jacobo Arbenz's assertion that his Government is not Communist when the first four months of his regime have witnessed an amazing growth of communism in Guatemala. In May, a Red labor group held a four-day meeting in Guatemala with Mexico's Tolodano and Luis Saillant of the World Federation of Trade Unions (WFTU) as principal speakers, in the presence of the president of the Guatemalan Congress, Cabinet members, and other Government officials. Guatemala has perhaps the strictest press laws in the Western Hemisphere. A proposed "Defense of Peace" bill which proscribes all "war propaganda" is typical. Its purpose was to muzzle the press in favor of the party line. In June, Guatemalan Communists celebrated the first anniversary of their weekly, *Octubre*, with the president of the Congress in the place of honor. If President Arbenz is interested in opposing communism, as Article 32 of the Guatemalan Constitution requires, he has done nothing to prove it. He need not fear the people of Guatemala, who are predominantly anti-Communist.

Congress and the "wetbacks"

When President Truman signed S.984, a bill authorizing the recruitment of Mexican nationals for temporary farm work in this country, many of his supporters lifted eyebrows in shocked surprise. In the course of the bill's passage through Congress, a determined but unsuccessful effort had been made to insert a provision aimed at stopping the illegal "wetback" traffic across the Rio Grande. As the bill went to the White House, it scarcely reflected the spirit of the recommendations of the President's own Commission on Migratory Labor (Am. 5/26/51, pp. 213-15). Nevertheless, the President signed the bill on July 12. A day

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later the reason for his seemingly inconsistent action became clear. In a message to Capitol Hill, he revealed that Congressional leaders had assured him they would promptly pass supplementary legislation dealing with the "wetback" problem if he signed the bill. Now it's up to the Democratic leadership on the Hill to deliver on its commitment. As the President explained in his message, legislation is needed that will 1) put teeth in the law against harboring aliens; 2) give the Naturalization Service authority to inspect places of employment, without a warrant, in which they suspect illegal immigrants are quartered; and 3) increase the budget and personnel of the Naturalization Service. If the scandal of exploited "wetback" labor is ever to be stopped, nothing less than the program outlined by the President will do the job. If the Democratic leadership permits it to be watered down, its sincerity in asking White House approval for S.984 will be open to question.

Relief rolls bulge

It seems characteristic of an industrial society that even in periods of high employment a sizable percentage of the population should be on relief. All this year employment has been mounting. By the end of May it had climbed from a low of 59 million in January to nearly 62 million. Yet at the end of May, according to the Social Security Administration, 5,847,000 Americans were on Federal-State relief rolls. That was a 300,000 jump over late summer of last year. Here is a recent breakdown of recipients of relief according to categories:

Aged (65 and over)	2,750,000
Dependent Children	2,250,000
Parents and Guardians of	
Dependent Children	640,000
Blind	100,000
Permanently and Totally Disabled ...	100,000
 Total	5,840,000

The large number of aged receiving relief seems at first sight surprising. When Congress increased benefits last year under Old Age and Survivors Insurance, it did so partly to reduce the number of oldsters needing public assistance to supplement their pension payments. Actually this program, despite the jump in living costs, has been successful. About 300,000 pensioners have gone off relief rolls. This gain was nullified, however, by increases in two other categories. By adding parents and guardians of dependent children, as well as the permanently and totally disabled, to those eligible for relief, Congress put about 750,000 new names on relief rolls. Though malingering and irresponsibility may have something to do with it, the main reason for bulging relief rolls in periods of prosperity is the breakdown of the family as a social-security unit. This in turn is largely a consequence of the shift from an agricultural to an urban civilization. Families with children living in three-room apartments cannot very well find room for aged and necessitous parents.

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Crumbling walls in Dixie

The walls of racial segregation are crumbling in the South, said Lillian Smith, author of *Strange Fruit* and *Killers of the Dream*, at the Commencement exercises of Kentucky State College, on June 5 of this year. Her address is reprinted as an article—but with an omission—in the *New York Times Magazine* for July 15, 1951.

Crumbling so fast [continues Miss Smith] that it is not possible to keep up with the changes happening every day in the little towns of Dixie and in the cities, sometimes blazing out in signs big enough for the whole world to see, sometimes quietly working in men's hearts . . . Hundreds of Negro students are now in Southern white colleges and universities. And there has been no tension on the campuses of these schools, despite the demagogues' warnings.

Private colleges and theological schools should also open their doors to Negroes, in her opinion. The latter "claim to train Christian leaders. And many are doing so." She then added a significant remark which is absent from the *Times Magazine* version:

And it is good to note that many of the Catholic schools have opened their doors to Negroes, and a few, a very few, of the Protestant schools—among them the Baptist Seminary at Louisville, Kentucky—have opened to both races.

There is still plenty to be done, she said, and heavy barriers stand in the way. But the barriers have been pierced. No longer can the subject of racial barriers be smothered in silence. Miss Smith's plain language is bound to hasten the day of their downfall.

"Orthodox Church of the Latin Rite"

According to recent reports received in Rome, the Moscow Patriarchate is planning to organize an "Orthodox Church of the Latin Rite." If carried out, such a move would represent a radical departure from Orthodox tradition, which has always made conformity in rite along with faith and discipline an essential criterion of Orthodoxy. Egyptian Christians of the Alexandrine Rite and Syrians of Antioch who chose to align themselves with the Patriarch of Constantinople after the break with Rome in the eleventh century had to change to the Byzantine Rite. In modern times small groups of former Nestorians from Iraq and Iran who put themselves under the protection of Czarist Russia were required to give up their ancient East Syrian Rite for the Byzantine. The Soviets have found in the Patriarch of Moscow a ready tool in their program for the complete liquidation of the Ukrainian Catholic Rite. Bishops and priests faithful to Rome were put to death or exiled, and the Moscow Patriarch sent his own priests to take over the Catholic parishes. Now the compliant Patriarch has received a new assignment. In a bold maneuver to "unite and conquer," Latin Catholics of Czechoslovakia are to be separated from Rome and put under the jurisdiction of the Moscow Patriarchate. If this plan works, a pattern will have been set for Poland, Hungary, Eastern Germany and Rumania.

THE OUTBREAK IN CICERO

The entire nation was shocked and troubled by the race-motivated riots in Cicero, Ill., a community of 70,000 west of Chicago: shocked at what had occurred, troubled for the future.

On the night of July 12 and early on July 13 a howling mob of 6,000 white people battled Illinois State National Guardsmen and local police. They injured twenty-three soldiers, policemen and civilians, and damaged and attempted to burn down an apartment house into which a Negro employee of the Chicago Transit Authority, Harvey C. Clark, a veteran of World War II and a graduate of Fisk University, had attempted on June 8 to move with his family. An uneasy peace was reached with the arrest of sixty-four rioters and the establishment of martial law.

On June 19, Mr. Clark filed a \$200,000 suit against the town of Cicero and its officials, charging that the police had assaulted him when trying to move into the property. On June 26, Federal District Judge John P. Barnes issued an order to compel the Cicero officials to protect Mr. Clark and his property, and told the officials: "You will exercise diligence or you will get into serious trouble." He set September 11 for a hearing on a permanent injunction and the damage suit.

What happened in Cicero with its eight Catholic parishes (two Bohemian, one Polish, one Lithuanian and four non-national) can happen in thousands of communities in the United States and Canada. During 1950, many homes newly purchased or leased by Negroes were bombed or menaced with arson, including four in Birmingham, four in Dallas, three in Detroit, two in Chicago, two in Chattanooga and one each in Charlotte, N. C., and Orlando, Fla. There is always a "problem" if any peaceful American, such as Harvey Clark, is to be denied the normal exercise of any decent citizen's first right and duty, which is to provide a proper home for himself and his family. Every "clamp-down" policy merely prepares the way for increasingly terrible explosions.

In extreme emergency, *prompt* and *skilled* law enforcement can hold off complete disaster. If *all* the Cicero officials had acted immediately the outbreak would not have gained headway. Where they did use a planned technique of immediate crowd dispersal, they had some success.

The prime safeguard, however, is provided by adequate public education in the elementary principles of group relationships and of applied religious teaching, along with responsible, self-initiated community organization. With competent leadership, any American community can organize itself *against* outbursts of racial intolerance and *for* civic unity and good citizenship. Those who excuse themselves from such a responsibility on the fatuous ground that "we have no racial problem in our city or State" are wilfully storing up trouble for the future. Such neglect is all the more unpardonable since abundant guidance can now be obtained from reputable intergroup and interracial agencies in this country.

J. L. F.

WASHINGTON FRONT

Just a year from now they'll be hanging out the bunting in the big Chicago stadium, and the advance guard of the political kingmakers will gather solemnly by Lake Michigan to master-mind Presidential and Vice-Presidential nominations. At this early date it probably is July heat-madness to try to guess what may happen, but that doesn't stop political Washington from speculating somewhat as follows:

Most politicians are convinced now that Harry Truman will be a candidate again and will be nominated by the Democrats. Party leaders who talk privately with him report that all his words and actions are those of a candidate. Years ago James A. Farley told this reporter, discussing another political situation, that nobody ever relinquishes great power voluntarily. There are exceptions, but it is a pretty fair political maxim. Even for an old Missouri plowboy, with built-in humility, employment at 1600 Pennsylvania Avenue can be quite pleasant work.

As in Franklin Roosevelt's day, nothing has been done to build up anyone who might be a natural to succeed to the Presidency. Chief Justice Fred Vinson and two or three others are mentioned when there's speculation about Mr. Truman's not running, but there are no names to set the populace dancing in the streets.

Gen. Dwight D. Eisenhower? He has greater popular rating than any other American today. But until he himself says he's a candidate, and takes on definitely either Democratic or Republican coloration, appraising his real place in the political picture is idle. Republicans who are for him are convinced he is of their own flesh and blood, and believe that when the time is right he'll agree to be a candidate. But they plead that it's much too early for them to move yet, and stress the importance of timing in the General's strategy.

Those opposed to General Eisenhower for the Republican nomination express doubt that he can win it. First, they argue, the General cannot give up his present European military-diplomatic role, with the job still far from completed, without seeming to be politically self-seeking. Secondly, they say, GOP leaders across the country don't know General Eisenhower, are tired of trying glamour candidates, and will want to nominate—in this year when they believe they see victory ahead—a man they all know.

Which means, of course, Senator Robert A. Taft of Ohio. Mr. Taft's representatives have visited at least twenty-five States, report a friendly reception almost everywhere and can produce fairly good evidence of Taft support in places it didn't exist in other years. Unless General Eisenhower moves dramatically, the country in 1952 could get a straightforward test of contrasting political philosophies involved in Truman versus Taft.

CHARLES LUCEY

UNDERSCORINGS

New York City's program of "released time" for religious instruction of children in public schools was upheld July 11 in a 6-1 decision by the Court of Appeals, the State's highest court. The suit against the program had been brought by Tessim Zorach and Mrs. Esta Gluck, both of Brooklyn, N. Y. Speaking for the court, Associate Justice Charles W. Froessel warned against converting the "wall of separation between Church and State" from "a reasonable line of demarcation between friends" into "an Iron Curtain between enemies." The Constitution, he added, guaranteed the "free exercise" of religion; "we cannot, therefore, be unmindful of the rights of those many parents in our State . . . who participate in and subscribe to" the released-time program. (As of this writing the full text of the decision is not yet available to us.)

► The Diocese of Seattle, Wash., has been raised to the status of an archdiocese, and Most Rev. Thomas A. Connolly, its Bishop, to the rank of Archbishop, according to a July 17 announcement by the Apostolic Delegate. He also announced the creation of two new dioceses: Yakima, Wash., with Rt. Rev. Msgr. Joseph P. Dougherty, chancellor of the Seattle Diocese, as its first Bishop; and Juneau, Alaska, with Rev. Robert D. O'Flanagan, pastor of Holy Family Church, Anchorage, Alaska, as Bishop. Alaska has hitherto been a single Vicariate Apostolic, its present Bishop being Most Rev. Francis D. Gleeson, S.J.

► The annual dinner of the Institute of Social Order in conjunction with the convention of the American Political Science Association will be held Aug. 29 in the Mark Hopkins Hotel, San Francisco. Anthony T. Bouscaren, of the Department of Political Science, University of San Francisco, is in charge of arrangements.

► Edward P. VonderHaar, director of public relations at Xavier University, Cincinnati, was elected president of the American College Public Relations Association at its recent convention in Miami Beach, Fla. Mr. VonderHaar, the third Catholic to be elected president of the association, was secretary-treasurer from 1948 to 1950 and vice president in charge of membership in 1950-51.

► The International Catholic Deaf Congress meets at Buffalo, N. Y., July 23-29. James J. Coughlin is general chairman of the committee on arrangements. Rev. John B. Gallagher, C.S.S.R., of St. Mary's Church, Buffalo, honorary chairman, is engaged in work with the deaf in Buffalo and Rochester.

► Most Rev. Stephen Appelhans, S.V.D., Vicar Apostolic of Eastern New Guinea, a native of Wichita, Kansas, and Rev. William Backus, S.V.D., of Brooklyn, N. Y., were killed July 16 in a plane crash off the coast of New Guinea. R. I. P. C. K.

The Japanese treaty: a noble experiment

Reactions to the draft Japanese peace treaty unveiled by the United States and Great Britain July 12 suggest that John Foster Dulles, father of the treaty, may have been a bit optimistic when he prophesied that almost all of the fifty-odd nations at war with Japan "should be about 95 per cent satisfied." What Mr. Dulles describes as "truly a treaty of reconciliation" is being denounced by others as a soft treaty, a private American project, a treaty more favorable to the vanquished than to the victors.

It was expected, of course, that the Soviet Union would stand pat on the opposition it had already expressed in its notes of May 7 and June 10. After publication of the text, *Izvestia* and *Pravda* promptly denounced the procedure followed (diplomatic consultation instead of a general peace conference) and the substance of the treaty—restoration of complete sovereignty, waiver of all direct reparations, and permission for unlimited rearment within a collective-security system.

Between now and the treaty-signing in San Francisco during the first week in September, Soviet propaganda will seek to stir up dissatisfaction among the signatories. It will accuse the United States of steam-rolling tactics, of encouraging the rebirth of aggressive Japanese militarism, of arbitrarily depriving its allies of much-needed reparations.

This peace treaty is indeed, as Mr. Dulles declared, "unique." Never before in modern times, to quote him again, have the victors in a great and bitter war applied the principle of "reconciliation." This is a Christian treaty, reflecting, we know, the Christian convictions of its architect. In negotiating the treaty Mr. Dulles had the inestimable advantage of being able to build on the solid foundation of understanding and good will laid by the wise policies of General MacArthur during his years as Supreme Commander in occupied Japan. This is truly a noble experiment, whose contribution to peace in the Pacific we must not allow Soviet machinations to jeopardize. By spelling out the implications of the treaty, and by explaining the future projects for Pacific security based upon it, the United States can do more than nullify Soviet propaganda. It can strengthen substantially the bonds between itself and the nations still free in the Far East.

The Cominform may be expected to exploit the exclusion from the treaty signatories of the Associated States of Indo-China—Laos, Cambodia and Vietnam, which suffered so much at the hands of the Japanese. This is a needless affront, easily rectified.

Not so easily sedated is the violent reaction of the Philippines to the no-reparations clause. It does seem that a more detailed defense of that clause is needed. It is hardly satisfying to read nothing but the flat assertion that "Japan lacks the capacity, if it is to maintain a viable economy, to make adequate reparation to the

EDITORIALS

Allied Powers, and at the same time meet its other obligations." Some countries, we imagine, would be satisfied even by "inadequate" reparation.

Closely related to the Japanese treaty is the draft Tripartite Security Treaty initialed July 12 by Mr. Dulles and Ambassadors Spender of Australia and Berndsen of New Zealand. The parties pledge themselves "to act to meet the common danger [an armed attack on any of them] in accordance with their constitutional processes." This treaty, which will probably be signed at San Francisco, should quiet Australia's and New Zealand's fears of future Japanese aggression. But it may stir resentment among the non-white Pacific nations if they are not convinced of the truth of the statement in the preamble that this is only a first step toward a "more comprehensive system of regional security in the Pacific." Suspicion that this pact is "only a 'white man's' arrangement for the mutual safety of 'white' countries" is already widespread, according to Korea's Colonel Ben C. Limb, in the July *Foreign Affairs*. Colonel Limb warns that the Cominform will exploit these suspicions to the full.

It is up to our State Department publicists to counter Soviet propaganda by showing that the two treaties (as well as a third the United States will enter into with Japan, providing for American bases in and around her territory) are not an adventure in "white" imperialism. They are, and should be made known as such, sincere efforts to build the foundations of a genuine partnership of the free peoples of the Pacific, many of whom are only now coming into their own.

The graduate and his parish

The article appearing as "Feature X" in this issue (see pp. 418-19) raises a very serious question about the graduates of Catholic colleges. The author, a parish priest of considerable experience in a city literally full of such graduates, says of the typical product of Catholic higher education: "For sheer, persistent apathy in matters of religion he has no equal."

If this complaint were not rather general, it could be written off as untypical, as merely one parish priest's experience. The fact is it seems to be a very common complaint. Perhaps AMERICA could serve a very useful purpose by airing in its pages the opinions of those who can contribute to a clarification of the facts, their causes and possible remedies.

To begin with, we are here facing a question of the utmost importance. The parish is the Church at the "grass roots" level. If Catholicism is to come to grips

with contemporary religious problems, whether these concern the defense of the Church or the rounding out of Catholic life in its fullness, it must do so at the parish level. We need diocesan organizations. We need national organizations. But the heart of Catholic life is in the parish.

Secondly, parishes have a right to expect that the immense efforts and the heavy expenditures we make to provide Catholic higher education for over 200,000 young Catholic men and women, year in and year out, should result in an intensified Catholicism in our parishes. There can hardly be a difference of opinion about these two propositions.

When we come to the question of whether or not Catholic college graduates are making the contribution to their parishes which the Church has a right to expect, we are entering upon less certain ground. For one thing, the situation differs considerably from one parish to another, and from one region to another. One often meets a priest who, in describing the activities being carried forward in his parish, mentions graduates of Catholic colleges among those taking a leading part. On the other hand, it must be admitted that many parish priests complain of the inertia of their parishioners who are graduates of Catholic colleges.

If we assume that such is often the case, we must then probe into the causes for this seeming disinterest on the part of those who, presumably, have the most to contribute. Is the parish itself always free from blame? If colleges ought, as they surely ought, to produce graduates who will fit into the activities of their parish, it is equally true that parishes ought to have activities which will appeal to Catholic college graduates. Do parishes always provide such activities? And are they always conducted in a way which will attract educated Catholics?

On the side of the colleges several questions need to be explored. It must be admitted that those who teach religion in Catholic colleges have often had little experience in parish work. Isn't it quite possible that they do not sufficiently orient their teaching to the practice of Catholicism in the parish? Then again, there are many ways of teaching religion. Isn't it possible that the way religion is taught might have a good deal to do with the interest graduates show in parochial life?

The question of the kind of education our colleges are giving, as it affects interest in parochial activities, goes far beyond the teaching of religion. If the question raised in "Feature X" is explored from all angles, perhaps some solution can be worked out.

Loyalty and security

President Truman on July 14 asked the National Security Council to investigate the problems of administering the Government Employee Security Program, under which Government employees can be dismissed as "poor security risks."

This program, it should be noted, is different from the Government Employee Loyalty Program, which

screens Federal employees for loyalty to the United States. A man may be loyal and yet be a bad security risk because of indiscretion, alcoholism or some other defect.

In 1941 Congress gave the War and Navy Departments power summarily to dismiss employees on security grounds, without regard to civil-service rules. It later gave the same power to the State Department. In his letter to James S. Lay Jr., executive secretary of the National Security Council, Mr. Truman said that recent reports on the Employe Security Program had him "seriously concerned."

There are no uniform standards or procedures to be followed in the different departments and agencies concerned. Neither is there any provision for review at a central point, as there is in the case of the Government Employe Loyalty Program.

It is certainly desirable that in so delicate a matter as suspicion of being a bad security risk, with all the opprobrium that such a suspicion involves, every precaution be taken to safeguard the rights and good name of the employe under investigation. In the present temper of the country, especially the present political temper, accusation may be tantamount, in the popular mind, to a sentence of "guilty." The recent suspension of two State Department officials, John P. Davies Jr. and Oliver Edmund Clubb, while an investigation was in progress as to their security standing, became headline news overnight. Even if they are completely cleared, it will be hard for them to live down the suspicion that where there was smoke there must have been fire.

Just to list the bodies concerned with loyalty or security makes one wonder whether our security-loyalty set-up is not getting a bit unwieldy. Besides the National Security Council, the employe security and employe loyalty agencies, there are the Subversive Activities Control Board (set up under the McCarran Act of 1950), the House un-American Affairs Committee and a subcommittee on internal security of the Senate Judiciary Committee, which is at this writing conducting hearings in New York. There is also, at least on paper, the President's Commission on Internal Security and Individual Rights, set up by Mr. Truman last January 23 to make an over-all survey of our security procedures. Most of its members resigned when the Senate Judiciary Committee blocked their exemption from "conflict of interest" statutes which would have barred them or their firms from doing business with the Government for up to two years after their service with the Government came to an end.

On April 28 the President clarified and tightened his 1947 Executive Order No. 9835 by empowering loyalty review boards to separate from Government service employees about whose loyalty there is "reasonable doubt." This was an overdue improvement. The whole program has now got into a tangle, partly because it offers such luscious opportunities for politically effective "revelations." If all concerned would put the country's interest first, better coordination could be achieved.

"City of Freedom"

Daniel A. Fogarty

ON JULY 13 Detroiters began celebrating the city's two hundred and fiftieth birthday. At the University of Detroit Stadium 14,000 spectators witnessed the opening of the University's superb musical pageant, "City of Freedom," which symbolically tells the city's story from the old days of Fort Pontchartrain to the great industrial center of today.

St. Isaac Jogues and Father Charles Raynbaut, his fellow Jesuit, are believed to have been the first white men to visit the Indians below Lake St. Clair. They came in 1642 to establish a mission to the Chippewas. In 1688 their successors built Fort St. Joseph on the northwest bank of the strait between Lake Erie and Lake St. Clair where Detroit now stands. It wasn't until July 24, 1701, just two hundred and fifty years ago, that Antoine de la Mothe Cadillac with some white settlers and Indians first paddled down that same strait, now called the Detroit River, settled on the same spot and built Fort Pontchartrain.

The French remained in possession of the fort until November 29, 1760, when Major Robert Rogers captured it and garrisoned it with a few British soldiers. The original French settlers were allowed to stay on, however, and cultivate their lands as before. Three years later Chief Pontiac attempted to seize the fort but gave up after a 156-day siege. The first church of St. Anne, the only public structure in the first decades of the settlement, goes back to July 26, 1701. It was served first by the Recollect Fathers and then by the Sulpicians. It was to this ancient parish, comprising most of what is now Michigan, that Father Gabriel Richard came in 1798 as an assistant. He was made pastor in 1801, the year before the settlement was incorporated as a town. He probably witnessed the great fire that obliterated the infant town in 1805.

The rebuilt town (laid out by L'Enfant) had scarcely caught its breath when its annihilation was threatened by the War of 1812. Brigadier General William Hull, commander of the American forces, had used it as an operations base for the proposed two-pronged invasion of Canada. After successive losses to the British and Indians he surrendered the town unconditionally, without firing a shot, under threat of massacre by the British commander, Brigadier General Sir Isaac Brock, and his allied Indian tribes from the north.

By September of 1812, however, the British had evacuated the site and Americans were again occupying it. From this point on, the little town and fort that was to grow into the modern city of Detroit began to fulfill its early promise as a strategic location in the old Northwest Territory. Father Richard found in the peaceful times that ensued the proper atmosphere for his zeal and statesmanship. He worked ceaselessly for

Fr. Fogarty, associate editor of AMERICA since August, 1949 and writer of "The Word" since August, 1950, has returned to his native Canada to teach at St. Mary's College, Halifax, N. S. Fr. Lord's Detroit pageant is the second Fr. Fogarty has covered for AMERICA, the former being that for the tercentenary of the North American Martyrs (AM. 7/9/49, p. 421).

education and social construction. In 1817 he was one of the founders of the University of Michigan and was immediately appointed its first vice president and given a professorship. He became a delegate to Congress for Michigan Territory in 1823.

Detroit, the capital of Michigan Territory from 1805, remained the capital when the territory reached statehood in 1837. Ten years later the State capital was moved to Lansing.

Since those pioneering days over a century ago Detroit has grown in size, importance and power until it is the fourth ranking city in the nation. Within the last fifty years the automotive and allied industries have made it perhaps the world's most important industrial center. In 1837 Detroit's population was only 10,000. From 1900, when it reached 285,704, it began to skyrocket to 465,766 (1910), then 993,678 (1920). By 1930 it had reached over 1.5 million; by 1950, 1.8 million. Of these over 150,000 are Negroes. Besides a heavy influx of Southern whites, Detroit has become home to great numbers of Ukrainians, Poles, Czechs, Yugoslavs and Bulgarians. Like so many of the earlier immigrants, a high proportion of the newer immigration has been Catholic. They have helped make "Detroit" synonymous with the industrial might of our democracy.

Numerous institutions, civic organizations and industrial groups have planned their parts in Detroit's 250th birthday party. The whole celebration has been aimed at a double theme: Detroit's present-day pride in what she is and her responsibility to build a better city of the future.

Solemn Pontifical High Mass will be offered by His Eminence Edward Cardinal Mooney, Archbishop of Detroit at St. Anne's Church on Thursday, July 26, the feast of St. Anne, to commemorate the 250th anniversary of the first Mass offered in Detroit.

THE PAGEANT: "CITY OF FREEDOM"

The University of Detroit, born in 1877, the 176th year of the city's exuberant youth, has certainly done its part in the celebration of the city's 250th birthday. Six months ago the University planned a gigantic pageant, "City of Freedom," to commemorate the city's past, present and future in color tableaux and music. On July 13 "City of Freedom" made its bow to the Detroit public at the University of Detroit Stadium with full panoply of symphony orchestra, singing and dancing stars, choral and ballet routines and a cast of 1,200 performers.

The staging and sets were such as have never been seen in the city before. Occupying the stands in the entire south end of the stadium, they comprised five stages of ascending heights and unusual size. The effect

was of massive limitlessness. The extreme top of the sets blended away into the surrounding sky.

On both ends of the pit sat the costumed narrators who knit together the scenes and tableaux to tell the story of Detroit. There were no curtains; since the performances were all to be at night, shut-outs were handled completely by lighting effects. The coordination of sound, live and recorded, with the movements and cues of all the stages, with their hundreds of performers, was a feat that made dramatic history.

The distinguished author-composer of this outsize spectacle is Rev. Daniel A. Lord, S.J., the nationally recognized author, lecturer and playwright. The twenty-odd original hit songs of the production were from his pen, as were all the dialog and lyrics. On his capable shoulders also rested the direction of the production, and its integration into a dramatic whole.

Father Lord had the full cooperation of Rev. Celestine J. Steiner, S.J., President of the University, and of Rev. John F. Quinn, S.J., Rector. As production coordinator, Father Lord had the able assistance of Rev. James A. Condon, S.J., and as producer he had the services of his old associate, Rev. Leo P. Wobido, S.J., of St. Louis. A. Russel Werneken was Associate Director. Miss Mary McDonald, the distinguished Canadian soprano, pianist and composer deserves credit for the choral and orchestral arrangements. In orchestral choral and dance direction Father Lord had the best talent available in John W. Crispin, Don E. Large and Miss Olga Fricker. Costumes and costume designs were by Sisters Marie Anthony, Marie Clyde and Louise Marie of the Sisters of Loretto. They were ably assisted by Miss May Burgess of the art staff of Loretto College, Denver, Colorado.

The stars of the show included Jack Gansert as soloist in the more important dance sequences, as well as the guest choreographer of the production, Fred Foy, as the symbolic character "Detroit," and Eugene Kangas as "The Menace."

The 1,200 members of the cast were all spirited young Detroiters whose voluntary performances for the eleven nights of the show's run made the production possible. Drawn from schools of every race and faith in Detroit to work together in the proud task of doing honor to their community, they furnished concrete proof of the very theme of their own show—the freedom of their city. The parts of the two narrators for each performance were proportionately divided among representatives of the Jewish, Protestant and Catholic faiths. The starring roles were shared by young people, both colored and white.

The first act dramatized the great historical events of the old fort and town up to the birth of the automotive and mechanical industries. In the second act the story of the struggle of business and industry in Detroit was

caught up again: obstacles to the city's freedoms were successively met and conquered until at last the present-day Detroit looked into the future secure in the knowledge that her prosperity and hope and holiness would lie in freedom of work and worship and truth.

The first of the four scenes of the first act opened on present-day Detroit. It featured, on the main central stage, a sprightly dance and chorus routine to the audience's favorite tune, "One Great Town." Simultaneously on the other stages were featured a baton-twirling team and two historical tableaux.

The second scene made a quick, colorful switch into a stageful of living scenery depicting, symbolically, the Detroit and Rouge Rivers, Lake St. Clair and the city itself. Against this background, in a semi-historical tableaux, moved the historical characters in the founding of the city in 1701. Soprano, tenor and baritone solos weaving in and out of the choral and dance pattern made this scene alone a marvel of staging

and direction. The succeeding two scenes carried on the city's story of progress up to the birth and development of the wagon-making and automotive industries.

The second act opened on the twenties. It depicted the reckless pleasure-seeking of Detroiters in that era. In quick contrast Detroit's anguish in the depression years and its recognition of its over-materialistic attitude were cleverly depicted. The sixth scene was devoted to Detroit's obstacles in the field of education. The city was portrayed as seeking the truth in a maze of political, moral and philanthropical theories. All along it was confronted and opposed by the "Menace," who raised his ugly head now as the anarchist sowing dissension between labor and management, now as the tyrannical force of foreign dictatorship, now as the red tide of communism.

The seventh scene depicted the struggle between Detroit and the evil ideologies that provoked the two World Wars. In the last scene "Detroit" climbed the heights toward truth and freedom and beckoned to all Detroiters present and future to follow him. On the very top stage portraying the ultimate goal stood the symbols of equality and freedom of the three faiths and of all races. In the finale the whole milling cast covered the entire scenic and stage area to rock the heavens with the closing chorus of "You've Got Everything, Detroit."

It was a stirring spectacle not only for a Detroiter but for any American. It looked at a city's history not alone with pride for old accomplishments, but with rueful recognition of the mistakes and follies that history reveals. And it did far more: it showed how Detroit has learned from the past and strikes out into the future confident that it can profit by analyzing its mistakes and turn itself towards still greater things to be built upon honest toil and confidence in God.



Reconstructing a divided Germany

John LaFarge

REVISITING GERMANY this spring, four years after my last visit in 1947, I was struck by the tremendous amount of reconstruction that has been taking place since Germany's currency reform in 1948. This reconstruction will be in full swing for some years to come. *Bauwerk, Baustelle, Bauarbeit* are the signs plastered over city and country alike indicating building work in process. Stores, banks, railroad stations, hotels and similar public facilities were the first to rise when the rubble was cleared away. Later, stimulated by recent Federal Parliament legislation, countless dwellings began to be erected. (I was informed, rightly or wrongly, that in the year 1950 some 70,000 more housing units were built in Germany than were put up in the entire United States during the same period.) At night, the brilliantly lighted streets and shops of Frankfurt look like those of any prosperous American city.

But buildings and housing developments are not a nation; they are not even the pledge of a nation's economy. If goods are not justly distributed among the citizens; if the country is not self-supporting from within nor, as yet, fully integrated into the fellowship of nations who will accept its exports; if the people themselves are plagued with social cleavages, no outward elegance can protect it against the creeping paralysis of disintegration. Knowing how such disintegration threatens the security of all Western Europe, General Eisenhower sounded a highly practical note when in London on July 6 he exhorted the British not to delay in becoming part of the European union. The question of social, political and economic cleavages is paramount in a free world that is trying to stand up against the monolithic Soviet state.

Germany's calamities during the past decade, whether self-caused or imposed by others, have left the country tormented with political and administrative problems: a diminished national territory; split occupation zones and a divided Berlin; complexities among the newly organized post-war *Laender* (States). The population pressures caused by the influx from the country's former eastern territories as well as by the ever increasing body of refugees from the East Zone and the Iron Curtain have created a new and complicated inter-group problem. In many ways this problem recalls the familiar inter-group tensions that racial migrations and population shifts have caused in the United States. Gone are the days when a man's "religion" could fit his "region" or dwelling place. Catholic expellees from the former eastern territories are so distributed that today no spot in all Germany is without its Catholic inhabitants. Protestant expellees are

Fr. LaFarge here presents some conclusions from his observations during his recent trip to Germany, as well as from many conversations with leaders of German thought. He feels that Christian social doctrine, systematically taught and dramatically applied, is helping greatly to preserve a divided Germany from the disintegration that threatens all Western Europe as a result of wartime and postwar upheavals.

housed in formerly exclusively Catholic villages of Bavaria, and Catholics, by the same token, are in Bavaria's old Protestant sections. Differences of dialect, of folk-ways, of city and country occupations, bewilder a highly tradition-minded people who are unused to putting up with such differences, save in the case of mere tourists.

Besides all this, the rich and poor are still sharply divided, as are the employer and the laborer. The pre-war Junkers and the great international monopolists have passed from the scene, but the "new rich" have appeared, and between labor and management new contests arise for economic and political power.

Politics, population pressures, poverty and class or regional prejudice: these are the "P's" which must be transcended, if Western Germany is not to disintegrate and fall, with the rest of Europe, an easy victim to the watchful Power to the east.

We in the United States cannot help being concerned about these elements that create disintegration in German society. So, too, we must be equally concerned for every effort that the Germans put forth to heal the worst social divisions. For "Germany's sickness," in the words of Theodore Bauerle, Minister of Worship for Wuerttemberg-Baden, "is the sickness of the entire world." The specter of a revived nazism, which has started so many heads aching since the pro-Nazi turn of the elections in Lower Saxony in May of this year, can take shape only out of a socially divided Germany. A Germany healed of its virulent social cleavages is best adapted to resist the political bait of a Fourth Reich united under a revived Hitlerism.

This is why a quietly yet genuinely dramatic episode in postwar Germany ought not to pass unnoticed. By this I mean the revival of systematic Christian social teaching in the theological and philosophical faculties of state universities in Germany and Austria and in faculties of religious seminaries as well, among Catholics and Protestants alike.

The revival is dramatic for two simple reasons. In the first place, Christian social teaching was anathema to Hitler, who would not tolerate the notion that any believer, be he Catholic, Protestant or Jew, had a right to express any opinion as to what was right or wrong in public life, or in the economy of nations. Now the voices of Christian teachers once more declare the teachings that began a century ago with the preaching of Wilhelm E. von Ketteler, Bishop of Mainz, and were continued until the great blackout of the Nazi regime. The theological students of Germany, many of whom cannot as yet afford to wear cassocks until the

year before ordination to the priesthood, take up systematic social studies as part of their curriculum. In this work are enlisted some of the best minds in the university world. Moreover, these studies are carried to the people with renewed vigor and thoroughly modern methods. In every phase, in every lesson of this teaching the idea is supreme that society can be healed of its festering wounds when men learn the integral lessons of God-given justice and charity.

Cities in the busy Ruhr industrial section make scant appeal to the esthetic sense. Yet the grimness of the surroundings is forgotten when you talk to a zealous priest like Father Schwering in his cheerful rectory in Duisburg, and reflect that the economic fate of Europe, and Europe's security and our own, are in great measure conditioned by the spiritual viewpoint of those rough-looking individuals who toil in the Ruhr's steel mills, noisome chemical plants and gloomy coal mines. You learn from him of the keen, clear thought that the men and women of his industrial parish bring to the study outlines on Christian social teaching provided for them under his direction by the *Maennerwerk* of the deanery of Duisburg. Your confidence in his social program grows when you discover its affinity with the thought of trade unions in this country. For Father Schwering believes that the unions, if they are to bring tangible professional benefits to the working man, cannot be organized along "confessional" or denominational lines, but must join forces with all the non-Communist elements of good will.

This principle does not apply however, to a great variety of other organizations, cultural or recreational, which in an old community like that of Germany cannot assume the broadly nonsectarian character to which we are used in this country. Failure on the part of the U. S. occupation authorities to grasp this point led to much misunderstanding and hard feeling, especially in the early days of our occupation.

The spiritual problems of men and women working in a highly industrialized environment cannot, in Dr. Schwering's analysis, be treated on a purely parish basis. The parish, it is true, will always remain the focus of all pastoral care, where the Holy Mass is celebrated, the sacraments administered and the Word of God preached. Nevertheless, a supplementary apostolate is absolutely necessary, since people's occupations and professional affiliations cut across parish or territorial lines. In order to meet this latter need the Catholic men's industrial apostolate (*Betriebs-Maennerwerk*) has been organized in recent times and widely developed in the more industrialized sections of Germany, such as the Archdiocese of Cologne and the Diocese of Muenster. It is defined as "the cooperation of all Catholic men occupied in the same enterprise (enterprise in the widest sense, factory and management alike), so as to set the example of an integrally Christian man, to develop a Christian atmosphere in the industrial environment, and to carry on an apostolate." It is based upon the consideration that a person can more readily influence his specific work-environment than

that of the general community. This type of thinking has also led to the formation in Germany of the Young Christian Workers (*Christliche Arbeiter-Jugend*, C.A.J.), whose apostolate is more intensive and specialized than that of the *Maennerwerk*.

More dramatic, however, than the teachings themselves is the fact that so many of the university students and seminarians who benefit by them are adding to their purely theoretical knowledge by direct personal experience. They are tackling the problem of acute social divisions by transcending these divisions through the outpouring of their own generous love. It is an added touch of drama that these projects adventurous by the German seminarians during their summer vacations or by religious novices, often under heroic circumstances, are executed in the disconcerted face of the Communists in the Russian Zone. I hope to relate in a future article some details about these experiences, and about the reactions they produce.

FEATURE "X"



"John Caughlan," who here examines the shortcomings of Catholic college graduates, is a priest, himself a Catholic college graduate, who has had seven years of disillusioning experience in parish work in a large metropolitan center.

COMES THE SUMMER, and once again the ranks of Saturday-afternoon coaches and Monday-morning quarterbacks grow apace as the new alumni, diplomas grasped in eager hands, pour forth from our colleges. Though we regard them sympathetically, considering how much they know, and how much more they don't know, we do feel a confidence that the lay leaders of whom the Church stands so much in need are available to us in quantity. Surely, after four years of advanced study in religion, backed by philosophy, we have a right to expect much from them. For four years they have had their duties as educated Catholic men impressed upon them. The purpose of the college has been to provide the students with the vital knowledge that will in after years blossom forth in an apostolic spirit, outlook and activity. The mission has been accomplished.

I must report, however, that one of the most discouraging things a priest meets, early in his ministry, is the average Catholic college graduate. For sheer, persistent apathy in matters of religion he has no equal. This is not to say that he is negligent in his personal religious life. He is in general quite faithful at Mass, and in the reception of the sacraments; he almost never misses a First Friday, and he does con-

tribute to the monthly collection. But where parochial activity is involved, he might as well be in Patagonia for all the use he is to the parish.

Before some outraged alumnus begins to shout, I will gladly admit that there is a minority which is of incalculable worth to the parish, and therefore to the Church. Zealous, energetic, imbued with apostolic spirit, such parishioners are to be cherished above rubies. But these are very few and rare souls.

Among our Catholic college graduates there is too much snobbery, social and intellectual. Social, in that the alumnus looks on himself as just a bit (he means a great deal, really) better than those not as well-educated as he. Intellectual, in that he assumes his mental powers to be so greatly superior to those of the uneducated that a common ground between them does not exist. He becomes a social climber. Because he identifies wealth with superiority, this necessarily involves him in an unending chase after the "fast buck." The passion for keeping up with Jones ('36) or Smith ('40) consumes all his energy. This is all the more objectionable since most alumni come from families in no more than very moderate circumstances, and many from the ranks of the genuine poor. Most are deserving of full credit for the achievement of a college education—but college should have meant more to them than mere betterment of their social and financial status.

Now, lest it should be said that this is too dark a view, I offer as an example one large city parish. In it reside some seventy-five Catholic college graduates. Many of these enjoyed the blessings not only of Catholic college, but also of Catholic high-school training through financial assistance by that very parish. No more than half a dozen of these seventy-five exhibit the slightest interest in any parochial enterprise beyond Sunday Mass and the monthly collection. It is not that their support of various activities and functions has not been sought; it is simply that it has not been forthcoming. For instance, an attempt to form a study group among them met with that most discouraging form of passive resistance—non-attendance. Attempts to recruit them to instruct the religion classes for public high-school students—a duty which they should be well prepared to fulfill—also met with defeat. These instances are typical of many more.

But it is not fair to assess the whole blame for their indifference against the Catholic College alumni themselves. Some of it may be laid to the temper of the times, to the prevailing secularism, to the Second World War and the constant threat of a third one. All of these are in some measure responsible; but the great failure is in the Catholic colleges themselves.

The colleges have failed to provide a religious training that produces lay leaders in the numbers which we who support the schools have a right to expect. If sacrifice on the part of parents, students and alumni were the remedy, it would not be wanting. The pity is that so much sacrifice produces so little fruit. The colleges have failed primarily in this—that they have

not driven home to their students the meaning of the Church as the Mystical Body of Christ. They have failed to bring out and forcibly to express the social nature of the Church and the resultant social responsibility of the individual Catholic. The duty of educated Catholic men to lead and guide has not been impressed on the student in class, and the alumnus consequently hides his light under a bushel. Perhaps, to refute my contention, an alumnus will point to his record of perfect attendance at First Friday club luncheons, or alumni sodality meetings. But these are super-parochial functions, and what good the alumnus derives from them does not penetrate to the realm of his parish social life. Such groups as the parish Holy Name Society rarely, if ever, see him.

One of the reasons for the prevalence of this attitude is often the teacher. Having discussed the subject with many others, I find that my own experience in college seems to be characteristic. Of five men who instructed my class in religion only one was noteworthy. Our first professor provoked comic mimicry rather than sincere imitation of his piety, and we learned from him little of Apologetics. Two others treated their material in strict academic fashion, with little or no personal application. Yet these two were genuinely good teachers—of other subjects. Another man taught religion for a while, very obviously simply because he was told to. He exhibited for the subject all the enthusiasm of an apprentice mortician for a particularly messy corpse.

Of them all, only one taught religion as if it were really important for our daily lives. He looked on it as the most significant subject in the curriculum, one with eternal meaning. Of all the teachers, he was the only one to whose class we looked forward with pleasure. Even then we recognized the simple truth that the religion class is no place for a broken-down rhetoric professor, or a safe hideaway for the man who can teach nothing else. It is the place for a man dedicated and trained to teach religion as a way of life.

It is satisfying to note that some colleges have already recognized the need for such teachers, the need for new methods and new emphases. To supplement textbook and lectures, the students' attention should be drawn to such books as Guardini's *The Church and the Catholic*, or Karl Adam's *The Spirit of Catholicism*. Above all, they should be taught that the unit of social religious life is the parish, and that it is there that they belong as leaders. The life of the Church must flourish at the grass-roots level—in the parish—if it is to be a vigorous and fruitful life. If these ideas were driven home, we could expect a substantial improvement in parish life and activity, to the great benefit of souls. Some Catholic colleges, it is true, are giving their students a more profound grasp of their future role as lay leaders in the parish. But one swallow does not make a summer, and, until the evidence to the contrary is in, we can only conclude that the Catholic colleges are not doing the job they could be doing.

JOHN CAUGHLAN

The American novel through fifty years

XIV. A Christian Appraisal

Harold C. Gardiner

The critique of John Steinbeck by Father John S. Kennedy brought to a conclusion the treatment of individual authors projected when this series began in our issue of March 31. Two additional chapters on novelists were prepared, one on "The War Novelists," by Robert C. Healey, the second on "Robert Penn Warren and New Directions in the Novel," by Nicholas Joost, but the composite character of these two studies has precluded abridgment to available AMERICA space. It is only proper to acknowledge the work of the two critics, however, and to remind followers of this series that their work will be found in the complete volume that will be published by Scribner's Sons this October.

This present article, with which treatment of fifty years of the American novel will come to an end, appears as rather an inversion of logical order. It really, in its complete form, appears as the first chapter in the forthcoming book. In this abridged form, however, it may serve to gather the preceding essays together and point out some conclusions.

The first thing to notice is that when this series was projected the Editor laid down no ideology for the contributors. They were not asked or urged to adhere to any "party line." They were free to say what they liked about the author of their choice, the only understanding being that theirs would be a "Christian appraisal." Accordingly, you may have noticed that there has been some divergence of opinion. This will appear more evidently in the book than it has in these AMERICA articles, but whatever the degree of the diversity of opinion, it is a good thing. It proves, as no amount of protestation could, the legitimate freedom of thought and expression among Catholic critics, a thing that generally amazes their non-Catholic fellows and too often puzzles Catholic readers.

Beneath this variety, however, a unifying force has been at work. One of the contributors to the series, in fact, took the pains to write that the contributions "appear remarkable in that they give a sense of a common inner orientation, and yet are so widely varied as to show that they follow no mechanically dictated 'party line.'" This "inner orientation" has been the leaven working beneath the diversity, because all the critics, striving to give a Christian appraisal, have based their study of their author on a sound appreciation of the nature of man. Though each critic came to his task with the realization that he could not justly hold his author to explicit and comprehensive statements about that nature, the critic himself was equipped with a keener insight, with a readier sympathy and a wider compassion because he knew the answer to the question

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each one of the novelists had, perhaps all unwittingly, been posing and worrying over: what is man?

The only adequate answer to that question is the Christian answer. Few of the novelists studied in our series gave or give that answer. This, of course, did not rule them out of consideration, for often, in their dim and groping approximations to the answer, they have shed light for the sensitive reader on man's misery. That they may have missed man's real misery because they have never fully gazed upon his greatness quite often but adds a sort of Vergilian "*lachrymae rerum*" poignancy even to the most hard-boiled and cynical delineation of the unquiet human soul. But it needs a Christian critic, I believe, fully to sense and appreciate the quarter- and half-answers many a modern novelist gives to the ageless question: what is man?

This sensitivity of the Christian critic manifests itself most unmistakably, as I believe the preceding studies have shown, in an awareness of the element of tragedy and the element of communion.

If tragedy be the fall of a person from high estate into disaster, then it is the Christian critic who is fitted to detect the *hamartia*, the Aristotelian tragic flaw that undoes the protagonist. For in one sense every man is a fit subject for tragedy, for every man is of high estate, actually or potentially, in the Christian view of humanity, and even in those who realize their high estate in their actual lives, the flaw still lurks, for original sin is that flaw. The studies that have preceded, particularly those on Hemingway, Faulkner and Marquand, have shown how the critics have been quick to hear this tragic note, even when it sounds in the muted pitch of the "tentative inexorableness" of the titles *So Little Time*, *Point of No Return*.

When this tragic stature of man—every man—is viewed with appreciative sympathy, then the critic moves into the field of communion. By this I mean that he will constantly be pointing out the points of possible identification between the characters in the novel and the novel's readers. That there *are* points of such identification springs from the fact that character and reader have the same nature; the critic, himself of the same nature, acts as the bridge that links the two.

Thus in books as in life, as Fr. Walter Farrell, O.P., has pointed out in his *Companion to the Summa*,

a door is thrown open and we are admitted to regions that are proper to God alone, for by friendship we stroll into the soul of another. It offers us

completion for our incomplete, lonely human hearts, a fulfillment that is sought by every man from the beginning of his existence.

This is but to say that the books, the novels this series has been discussing, can be a means for deepening our spirit of charity. The understanding, the sympathy, the tolerance we learn to extend to the imaginative characters in a book are not moral qualities that are thereby squandered. Their exercise in the world of literature, of imagination, is legitimate exercise, and a man who has thus exercised himself well and wisely will be all the readier to carry his charity warm and eager into the world of actuality.

These, then, are some of the tasks the contributors to this series have performed. That they have done much more will be evident, I hope, to all who will read

their complete thoughts in the book version of their critiques. If I may end on a very personal and perhaps egotistical note, I am proud of the studies. It has proved, as indeed it promised from the start, to be a venture in corporate Catholic scholarship that will show to many, perhaps for the first time, that, despite (or perhaps I ought to say, together with) a vigorous and happy diversity of opinion, taste and approach, there can be a "common inner orientation," a unity and a sense of direction that can give stability in these days of subjectivism and relativism.

My final word to bring this series to an end is for my collaborators. A year and a half has been spent on the work; they have written and rewritten; they have been patient and humble at criticism from one not half the critic. The final word: "Thank you."

A needed primer

DEFENSE WITHOUT INFLATION

By Albert G. Hart (with Recommendations of the Committee on Economic Stabilization). Twentieth Century Fund. 186p. \$2

This is a small book with some big advice for the Administration and the American people. It is the first of four reports on stabilization in a defense economy characterized by protracted need for "readiness" to mobilize more swiftly than ever before. Do not miss it if you are looking for an intensive primer on the largest economic problem of our time.

In a mobilization economy, stability means one thing: control of inflation. How effective in 1951 are the three traditional brakes? First, there is plain faith in the purchasing power of the dollar which leads consumers to resist price increases and leads producers to avoid cost increases, while both groups await return to something more normal. This is a psychological brake and its present effectiveness is weakened by experience in the 1940's. Second, there is sluggishness in adjustment of old prices to new costs, of old demand to new incomes, etc. This is purely temporary. Only the third type is more reliable for the present inflation as contrasted with former inflations: budgetary and monetary arrangements. These mean, of course, higher rates of taxation and tighter money policies.

Can these brakes be turned into positive anti-inflation measures for "defense without inflation?" To answer this demands review of the effectiveness of higher taxes and tighter money policies, of direct controls aimed at increasing the salutary effects of expenditure lags, and of guaranteeing confidence in the purchasing power of the dollar through a full program of inflation control as such.

Professor Hart finds that direct con-

trols—price controls, rationing, allocation—have a tendency to wear out through evasion, if nothing else, and do nothing to decrease the pressure of spending power behind the dam. Without positive attempts to reduce the inflationary gap by higher taxes and monetary measures, therefore, direct controls alone would not get us through our job of readiness without inflation.

The monetary policy required must provide reason for people to underspend rather than overspend their income. It concerns other essential controls, therefore: on types of loans, on volume of bank credit and reserves, on currency provisions, etc. It is these monetary tools available which Dr. Hart stresses as being so far least used in our program—and he is right. He is definite that in the Treasury (low interest rates) vs Federal Reserve (credit restriction) dispute, one norm should govern: have the public hold a greater proportion of irredeemable and less quickly maturing securities, or else the unused margin of spending power is in no way decreased.

By way of general conclusion, apart from policy recommendations, these items stand out: 1) the length of time required for concentration on both military output and civilian output (other than consumables) is the most critical item in the picture; 2) escalator clauses (including wage-contract provisions, cost-plus arrangements and farm-parity standards) could be anti-inflationary by decreasing anticipated compensation for feared price increases, provided they operate in a broadly adequate anti-inflationary program; on balance, they make anti-inflation control harder; 3) the area for effective compulsion is small but compulsion must be made effective therein for its salutary effect in other areas where only voluntary cooperation is feasible.

As is usual with Fund studies, a

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committee sums up recommendations for policy in a final chapter. These highlight an absolute necessity of indirect as well as direct controls, even to the extent that tough fiscal-credit policy, if originally applied, might have made it possible to rely on merely selective direct controls. The basic fact is also stressed that defense without inflation will be possible not through any ingenious financial trick but only through the will of the American people to defend itself.

JAMES J. McGINLEY

Power house

THE HOUSE OF LABOR

Edited by J. B. S. Hardman and Maurice F. Neufeld. Prentice-Hall. 555p. \$7.65

"There were strong unions here and there," writes one of the contributors to this symposium referring to labor's pre-New Deal days, "but the labor group as a whole was not viewed as one of the power groups that either ran or wanted to run the national show."

All that has changed now. Though its impact on national affairs has been exaggerated, as the recent struggle in Congress over a defense production bill should prove, organized labor has nevertheless become a force in American life that must be reckoned with. As the reader can learn from this book, it claims the allegiance of some 15 million workers—or slightly more than one-third of the nation's work force—organized into 209 national and international unions. It has an annual income, mostly from dues, of about \$400 million, and reserves, exclusive of social security funds, of approximately \$800

3..... NEW MACMILLAN TEXTS FOR CATHOLIC SCHOLARS

NATURAL THEOLOGY

Gerard Smith, S.J.

Direct and simple in style, this book strives to generate in the reader the same kind of thinking as Aristotle's and St. Thomas'. The author in discussing the philosophical problems that border on theology tries to teach and not merely report what others have taught. A VOLUME IN THE CHRISTIAN WISDOM SERIES. Coming in August.

ETHICS

Vernon J. Bourke

This text is an exposition of a philosophy that finds its roots in the thought of St. Thomas. The student is introduced to the general theory of ethical science and is shown the application of theory to the chief typical problems of moral life. A VOLUME IN THE CHRISTIAN WISDOM SERIES. Coming in August.

COUNSELING in CATHOLIC LIFE and EDUCATION

Charles A. Curran

For counselors or those who wish to counsel, this is a practical book that relates the field with the Catholic moral and spiritual viewpoint. Detailed excerpts from actual counseling interviews are given and the author offers many practical suggestions for the improvement of counseling. Coming in the fall.

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million. It publishes about 900 weekly and monthly newspapers and magazines. It is deeply involved in community services, in politics, and even in foreign affairs.

Yet, despite its prominence in the national picture, John Q. American, especially if he is a farmer, knows practically nothing about the inner life of the labor movement, about its organization, its government and administration, its problems and self-questionings, its goals and ideals. Perhaps this ignorance is not wholly culpable. Certainly the daily press has done a bad reportorial job. And a good many people think that the unions themselves have made a mess of public relations. No matter. The point is that organized labor has arrived and merits the same careful attention that we give to other power groups in our society.

There is, fortunately, no dearth of good books on the labor movement. What has been lacking up till now is an informative book from *within* the labor movement, a book at once more detailed and more comprehensive than Golden and Ruttenberg's *Dynamics of Industrial Democracy*. Written by the men and women who do the day-to-day chores at union headquarters—by the intellectuals of the labor movement—*The House of Labor* fills this need.

The authorship makes the book at once unique and valuable. The intellectuals in the labor movement are a part of the movement. They can write about it with more understanding than their brethren in the universities, and yet, being intellectuals, with more objectivity than the elected union leaders who hire them and pay their wages. They know whereof they speak. They are the bureaucrats who do the economic research, edit the newspapers, administer the educational and community programs, make the engineering studies, carry on the public relations programs and discharge the various other specialized activities about which they write in this book.

It would be invidious to single out any of the fifty contributors for special praise. Almost all of them write with competence about the functions they perform or about their special field of interest. To students of labor affairs, the section dealing with the relationship of hired intellectuals to the union leadership will be especially interesting. The average reader can plunge into the book almost anywhere and come up enlightened if not always refreshed. In addition to an index of names and organizations, there are four meaty appendices. The editors have done a good enough job to make *The House of Labor* indispensable to libraries and every serious student of labor.

BENJAMIN L. MASSE

Trained minds, tempered judgments

CAREER AMBASSADOR

By Williard L. Beaulac. Macmillan, 262p. \$3.50

There is supposed to be a curtain which hides the mystery of diplomacy from ordinary citizens. The career of Ambassador Beaulac shows how purely imaginary such a notion is. The careful, thoughtful analysis of our wartime relations with Spain and the dramatic recital of the bloody events called the "Bogotazo," which resulted in the destruction of the beautiful Colombian capital following the assassination of the liberal leader, Gaitan, at the opening of the Ninth International Conference of American States, are worthwhile reading for any American. Aside from its interesting and dramatic content, Mr. Beaulac's book teaches three lessons.

The first is that an expert in foreign affairs can become such only through experience in the field, through service in many out-of-the-way ports and great capitals. For this experience in personally handling a multitude of problems big and little with officials of foreign governments, there is no substitute. Thus experts are made.

The experience undergone as a young Foreign Service Officer in Honduras, Nicaragua and Mexico, and with growing maturity in Chile, Cuba, Spain, Paraguay and Colombia, have transformed a seemingly average young American who left Pawtucket to join the Navy of his country at war, into a Career Ambassador with all the weight of authority that should be implicit in such a designation. It is a story of sure and steady growth, well told.

The experience of this Foreign Service Officer in many countries shows, second, how futile it is to try to control the actions or change the ideology of a government of a sovereign state by forces outside that state, even through armed invasion and seizure of power. Its fate remains in the hands of its own people as each nation rises Phoenix-like from successive occupations or subjugations.

The third lesson is a corollary of the first. Mr. Beaulac and his fellows have been tempered in the fire of experience and "have become expert in the lonely and arduous trade of diplomacy, a trade that has suddenly taken on a new and ominous importance." In the determination of policy and the conduct of our foreign affairs the Government should depend to the greatest possible extent on the trained minds and tempered judgment of that hard core of seasoned men who have lived the life of a Career Diplomat.

FRANK P. CORRIGAN

THE U. S. MARINES AND AMPHIBIOUS WAR

By Jeter A. Isely and Philip A. Crowl. Princeton University. 363p. \$7.50

This book follows the Marines across the Pacific in World War II. Essentially, it is the story of amphibious doctrine, and how it grew from pre-war theory into a practical means for redressing the balance of Pacific power. Marines dominate the book because their pre-war leaders believed that amphibious landing on a hostile shore need not remain "one of the most difficult maneuvers to execute and by the same token one of the easiest to thwart."

The authors describe in detail the fruits of Navy-Marine teamwork from Guadalcanal to Okinawa. They show how maturing amphibious doctrine welded Marines, naval aircraft, ships and support elements into a balanced instrument. And in the climax at Okinawa amphibians projected from the sea an army as large as that Napoleon marched into Russia.

The narrative is sound and complete, but Isely and Crowl use it primarily to support doctrinal analysis. They are chary with advice, but their evidence points to areas for continuing doctrinal development. The evidence suggests strongly that we can no longer rely on the comfortable axiom: Admirals command ships, generals command troops. There are times in the amphibious operation when the same man must command both ships and troops—and he must know what he is doing.

The authors are clearly concerned with the future. They warn that "techniques which worked so well by the close of World War II might easily become crystallized" instead of continuing to mature, as they feel amphibious doctrine must. For they deny that "the atomic bomb has made it too hazardous to concentrate in small areas the massive naval task forces necessary for launching amphibious landings . . ." And they reject the "theory that airborne operations offer a practical substitute for landing troops on hostile shores." Nor do they consider it likely that "within the foreseeable future the United States and her allies can hope to avoid amphibious operations in the event of a major war."

It is fitting that a book about teamwork should have been a team job. The volume was sponsored by the Marine Corps and produced at Princeton University under the supervision of a Princeton editorial board. The authors had access to both Navy and Marine records. Editors, authors, and officers from specific actions attended periodic seminars held at Princeton.

As each chapter took rough form, mimeographed drafts circulated for comment among men who had been on the spot when things happened. The result gives an impression of factual accuracy and massive documentation, and though the book was not an official publication, it merits attention from everyone interested in tomorrow's application of military strength.

W. H. RUSSELL

ALCUIN, FRIEND OF CHARLEMAGNE

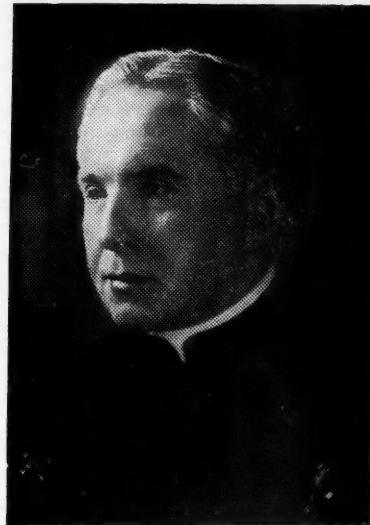
By Eleanor Shipley Duckett. Macmillan. 387p. \$5

Not the least of Charlemagne's claims to greatness is to be found in the Carolingian renaissance in literature and education to which he gave his name. His chief collaborator in that movement or, to paraphrase Guizot, his "minister of education" was an Englishman, Alcuin of York, of whom it has been said that

from 782 till Alcuin's death in 804 there is hardly a diplomatic act of the great king Charlemagne, hardly a controversy in the church, hardly a project of social reorganization and no plan of educational reform in what was to become the Holy Roman Empire, on which the English scholar Alcuin did not leave the impress of his personality.

This book, the first full-length biography of Alcuin to appear in English in almost half a century, is a sequel to Miss Duckett's admirable *Anglo-Saxon Saints and Scholars* and re-creates the life and times of Alcuin as vividly as her earlier work re-created the turbulent days of Saints Aldhelm of Malmesbury, Wilfrid of York, Bede of Jarrow and Boniface of Devon.

Against the dark and war-torn background of Anglo-Saxon England and continental Europe in the last half of the eighth century, Miss Duckett describes the quiet, scholarly life of Alcuin in his monastic library and his work as head of the School of York until, when he was almost fifty, Charlemagne invited him to his royal court and persuaded him to accept a post as head of the Palace School. His responsibilities as teacher of the royal children and even of the great Charlemagne himself did not prevent him from continuing his literary activity. In addition to his educational philosophical works, his numerous commentaries on Holy Scripture, and his hagiographical writings, Alcuin composed theological treatises against the Spanish Adoptionists and the Greeks, made important contributions to the revision of the Vulgate and of the liturgical books, and conducted an extensive correspondence with popes,



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Regent and Founder of the Georgetown University School of Foreign Service combines 25 years of study and 2 years' actual residence in Russia into an authoritative explanation of Communist philosophy and ambitions for

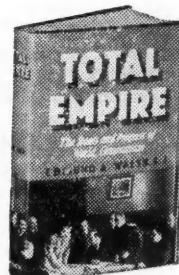
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Nearly three hundred of his letters have come down to us. They are an important source of information on the reign of Charlemagne and, with her remarkable knowledge of the period, Miss Duckett has used them very effectively to reconstruct a fascinating picture of Alcuin's activities at the Frankish court. Her book can be wholeheartedly recommended to every student who is interested in the literature, philosophy, theology or history of England and Europe in the days of Alcuin and his friend, King Charlemagne.

JOHN J. HEALEY

THE MAGNIFICENT MACDARNEY

By John D. Sheridan. Pellegrini & Cudahy. 309p. \$3

This isn't so much a modern Irish novel as a Dublin one. There is a difference. Modern Irish novels tend to be about the provinces and the dour traces of Jansenism which for most writers obscure the real virtues of the people. Dublin novels tend to be about pubs and the people in them.

Mr. Sheridan's book is no exception, in that his central character is a Dublin pub-crawler at his vainglorious best—or worst. Where Mr. Sheridan departs from the typical is in his angle of approach. He sees Daniel Sarsfield MacDarney as a particularly warm-hearted parish priest might see him, which is a way of seeing him whole. Beyond the arrant, cracked facade of this ne'er-do-well and boaster, part actor, part journalist, part advertising solicitor, this drink-cadger unexcelled, there is a little world of tragedy. With a frequent chuckle, with great tenderness and a justified exasperation, the author unveils this world.

Its temporal props are a devoted, ill-used wife and a daughter who sacrifices herself. The real prop and driving force behind them all is an abiding faith. It is luminous in the womenfolk

—that sheer, loving intimacy with the eternal which sometimes transfigures the Irish. In poor Dan it is flickering out, yet at the last it is newly kindled. The unexpected summons finds MacDarney in a state of grace.

Some commentators who liked Mr. MacDarney's adventures objected to this ending as contrived. This reviewer must enter a dissent. To anyone who knows anything about the Irish character it is both true and natural. Ironic, if you like, but a happy irony, as scapegrace Dan is borne away to a peal of heavenly laughter.

WALTER O'HEARN

From the Editor's shelf

FABLED SHORE: FROM THE PYRENEES TO PORTUGAL, by Rose Macaulay (Farrar, Straus & Young. \$4). The author, traveling alone and driving a car, at that, presented so unusual a spectacle as to cause a sensation, as she pursued her leisurely way along the Catalonian, Valencian, Murcian and Andalucian shores. This is a diary of places seen and people met, of historical events nostalgically recalled. In the opinion of *Phillips Temple* Miss Macaulay gets close to the heart of Spain and has produced a distinguished piece of travel writing.

THIRTY YEARS WITH G. B. S., by Blanche Patch (Dodd, Mead. \$3). Here is a discursive, chatty book by the famed playwright's secretary, of his life from the office in Adelphi Terrace to the hygienic finality of Golders Green crematorium. Miss Patch accepts Shaw as a genius and remembers him fondly as a considerate employer. Happily she is not beset with occupational idolatry. *Thomas J. Fitzmorris*, who reviews the book, has found it pleasantly objective, informative and amusing.

THE STORY OF ARTURO TOSCANINI, by David Ewen (Holt. \$2.50), is a slim volume, a so-called "popular" musical

biography, whose purpose is to acquaint the embryo music-lover with the character, integrity and scope of the Toscanini baton. It is concerned in the main with the conductor's career and but little with his private life. *Clare Powers* praises the book's able introduction and the appendices which include a complete listing of Toscanini's recordings.

THE MAESTRO, by Howard Taubman (Simon & Schuster. \$5), also reviewed by *Miss Powers*, is written by the New York Times' music editor who maintains a strict regard for names, dates and places. He attempts to surmount the Toscanini reticence on personal matters by presenting diligent research into the conductor's public and musical life. The reviewer finds that the author's appraisal of the music is both intelligent and perspective but that only a curious half-image of the man emerges.

FRANCIS P. CORRIGAN, surgeon and diplomat, the first American ambassador to Venezuela, is now with the U. S. Mission to the UN.

W. H. RUSSELL served as Lieutenant-Commander during the war and is professor in the Department of English, History and Government, U. S. Naval Academy.

REV. JOHN J. SCANLON, S.J., came to the AMERICA staff this summer.

THE WORD

"And they brought to Him one deaf and dumb, and entreated Him to lay His hand upon him" (Mark 7:32, XI Sunday after Pentecost).

In the gospel for this Sunday we have a touching example of our Savior's compassion for a deaf mute. Deprived of hearing and speech, the poor man had his friends speak to Jesus in his behalf. Those who had other physical handicaps could be brought to Jesus and they could then speak for themselves. The blind man could call out to Christ: "O Lord, that I may see!" He could hear from the divine lips the reassuring words that made him see with the light of faith even before eyesight came as a miraculous gift of God. The deaf and dumb man, however, could make known his needs only by signs.

Our Lord lovingly accommodated His response to the mute appeal of the

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Jack Hill, WWJ, Detroit 31, Michigan

doubly afflicted man. He spoke to the deaf mute in the sign language. He spoke in signs that were meant not only to reach the mind and heart of the poor man but were pointed to the world at large.

The Word of God "through whom all things were made" placed His fingers in the ears of the deaf mute. He, the Creator, contacted the defective parts of His creature. He touched his tongue and glanced to heaven to show the divine power that He would invoke to perform this miracle. But before He pronounced the word "Ephphatha" (which means: "Be thou opened"), before He gave the afflicted man the use of hearing and speech, He gave a sign of sorrow.

What was the meaning of that sigh that Jesus uttered as He glanced toward heaven? Was He expressing the sorrow that filled His heart because so many of His own people, who enjoyed the gift of hearing, turned a deaf ear to His words and refused to believe? Perhaps He was also warning the deaf mute that the misuse of ear and tongue can be a cause of grief. In the Epistle of St. James we are told that the man who offends not in speech is a perfect man. The tongue is a little member, says the Apostle, but so is the fire that can set the forest ablaze. "And the tongue is a fire, the very world of iniquity. The tongue is placed among our members . . . setting on fire the course of our life, being itself set on fire by hell . . . With it we bless God the Father; and with it we curse men, who have been made after the likeness of God. Out of the same mouth proceed blessing and cursing. These things, my brethren, ought not to be so" (St. James 3:8-10).

The ear of man was made to hear the Word of God. How often Jesus concluded His most important discourses with expressions like: "He that hath ears to hear, let him hear!" When Christ described Himself as the Good Shepherd He told us that His own sheep hear His voice. He said the same to Pilate when He proclaimed Himself King. "Everyone who is of the truth heareth My voice."

The hearing even of those who follow Christ as their Shepherd and King can become impaired. The noise and din of the market-place, the clamor of battle, the cries of hate and the reveler's boisterous shout all conspire to make the voice of Christ unheard. And so St. Mark tells us in today's gospel that Our Lord, before He restored the speech and hearing of the deaf mute, took him "aside from the crowd." Only by going aside from the crowd can we hear from the lips of Divine Truth those words that proclaim freedom of speech: "Be thou opened."

JOHN J. SCANLON, S.J.

THEATRE

MARATHON COMEDY. Among recent midsummer casualties along Broadway was the Rodgers-Hammerstein production, *The Happy Time*. At the time of its close the comedy had resided in the Plymouth longer than any non-musical show current on Broadway. It had achieved more than six hundred performances, which looks rather impressive in the record book and must have been quite satisfying to the investors who shared the dividends it produced. Only three smash musicals were ahead of it in longevity.

The play richly deserved its success. It is continuously entertaining, at times as hilarious as farce, with a serious problem at its core. The central character, if there is one, is a boy reaching puberty. Actually, it is a family rather than an individual that attracts and holds our interest. The lad is becoming aware of the urgency of sex without the faintest intimation of its significance or how to cope with it. His parents, at first embarrassed and later diffident, are fumbling in their efforts to enlighten him. He eventually learns the score from his father, with some timely assists from his uncles.

The sex education of youth is a subject of wide and spreading interest and confronts society with a serious and complex problem. *The Happy Time* is not a didactic play, as that term is generally understood, and certainly not pedantic. It is just the reverse, at least superficially, always amusing without becoming frivolous. Every laugh leads to sober reflection.

Perhaps the most critical period of puberty, for parents as well as for the boy (or girl), is near the beginning, when the budding instinct expresses itself mainly in curiosity; for the attitude evolved at that age is likely to last through life. Most parents, while they are aware of the consequences of misdirected or undisciplined sex, were themselves never properly instructed in its full meaning and scope. Their advice is too often negative, an approach that is not sufficient to satisfy a youngster's curiosity in new and challenging urges. Conscious of their inadequacy, they are tempted to appeal to the school for help, or to shove the whole problem into the lap of the teachers.

There is a scene in *The Happy Time* that warns us against looking too hopefully in that direction for a solution. The one unpleasant character in the play is a schoolmaster who, after punishing a boy for taking a pornographic

Devotedly Yours

By SISTER BERTRANDE

ACANDID CAMERA VIEW of Sisters against a backdrop of four continents originally written "for Sisters only" in response to their urgent pleading: "Write and tell us everything." The book is composed of "travel letters sent back by the author to her sisters in religion while she was abroad for the Holy Year . . . They are much better than the run-of-the-mill correspondence most of us would have sent home. She sees each country through the eyes of her fellow religious (Daughters of Charity of St. Vincent de Paul) at whose convents she and her companions stopped. It is perhaps this fact which gives her an insight that the ordinary tourist does not have." —*Catholic Book Club News*. \$3.50

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magazine into his classroom, secretly drools over the lewd pictures. If there are any statistics proving that teachers are more mature than the rest of us in their attitude toward sex, or that their children are any better instructed than those of other parents, they have not been widely publicized.

Samuel Taylor, the author, does not write with the air of a man who knows all the answers or has even heard half the questions. But he does make a fresh and pungent contribution to the discussion of a vexing problem. He approaches the subject with humor but not levity, and there is a wholesome sanity in the writing. I think it is the best comedy produced since the war.

Although the production was in every sense a success, by the time it closed it had probably depleted its New York audience. It would be a grand gesture on the part of the producers if they sent the play on the road for the edification of parents in the hinterland. If a road tour should result in financial anemia it would not make a great deal of difference to the bank balance of the producers. It was rumored that they were already working for the government five nights a week.

THEOPHILUS LEWIS

FILMS

PEKING EXPRESS is a remake of a twenty-year-old Marlene Dietrich melodrama called *Shanghai Express*. It even contains, so I am told by closer students of screen history than myself, several clips of film lifted bodily from the earlier version. Originally the story dealt with the terrifying but non-political plight of a small group of people held as hostages when a Chinese bandit and his private army captured a train. In the days when the public's interest in and knowledge of China did not extend beyond an awe of "the mysterious Orient" and a vague familiarity with the term "war lord," it made a good thriller. The present edition keeps the bandit (Marvin Miller) as the chief menace but also attempts by brute force to work into the plot such topical subjects as the Chinese Nationalists, the Communists, and the United Nations. This leads to a good deal of puerile political argumentation which is sufficiently remote from the action to be quite dull and often sufficiently confusing to leave this benighted spectator in doubt as to who was supposed to be on what side. The characters themselves—an idealistic UN doctor (Joseph Cotten), a disreputable lady with noble instincts

(Corinne Calvet), a typically wishy-washy movie priest (Edmund Gwenn), an unbelievably naive Communist fanatic (a Chinese actor whose name I didn't get) and various other familiar types—are not well enough drawn to generate much interest on the level of personal conflict. What is assured for *adults* is a regulation amount of violent but highly implausible melodramatics. (Paramount)

NO QUESTIONS ASKED. It is axiomatic in Hollywood movies, owing to the good offices of the Production Code, that crime is shown, in the last ten minutes, not to pay. In the preceding reels though, it often proves inordinately and quite incredibly profitable. The hero (Barry Sullivan) of this second-string melodrama is a poor but honest lawyer who goes looking for a dishonest buck after being jilted by his luxury-loving sweetheart (Arlene Dahl). Having once abandoned the path of rectitude, he is transformed almost overnight into a man with a penthouse, a luxurious suite of offices, made-to-measure clothes and the other accepted indications of unlimited means. The most ridiculous aspect of this situation is that the occupation which brings him these material advantages—acting as middleman in deals between jewel thieves and insurance companies—is one likely to be handled in real life on an unglamorous, run-of-the-mill basis by small-salaried insurance company employees. Eventually our hero is caught in squeeze play between the law (detective George Murphy) and a wildly theatrical collection of gangsters. It seems to be the efforts of the latter to rub him out rather than the promptings of conscience that coax him back on the straight and narrow in time for a fade-out with the nice girl (Jean Hagen) who has been waiting. (MGM)

FOUR IN A JEEP. Among multilingual films photographed in their actual locale here is one which *adults* should find worth-while. Put together by the Swiss producing team who made *The Last Chance* and had a hand in *The Search*, it brings present-day Vienna vividly to life. The story concerns a four-Power military police team and their efforts—reluctant on the part of the Russian member—to aid a fugitive from a Russian prison camp and his wife. It finally resolves itself disappointingly into an inconclusive chase, but meanwhile it has a talent for the illuminating small incident and a regard for human values which are very winning. Viveca Lindfors, Ralph Meeker and Joseph Yadin head the international cast.

(United Artists)
MOIRA WALSH

PARADE

THROUGHOUT THE WEEK, THE world of dreams seemed to be splashing over into the world of actuality . . . On all sides, happenings which are usually associated with the land of nod appeared in the news reports of real life . . . Nightmarish events erupted in the daylight hours . . . In Les Sables-D'Olonne, France, a roof repairer fell sixty feet from a house roof to a bed on the rear of a passing truck, bounced off the bed, landed on the road. Though somewhat shaken up, he was uninjured . . . Dreamy types of legislation were observed . . . In Hartford, Conn., someone discovered there was a State law requiring motor vehicles to have windshield wipers but no law obliging them to have windshields. Determined to make the legislation more practical, the State Senate passed a measure requiring not only wipers but also windshields . . . Hard-boiled corporations seemed to be managed by sleep-walkers . . . In Long Beach, Calif., as a refund on a policy for furniture which had been sold, a housewife received an insurance-company check for \$990,-

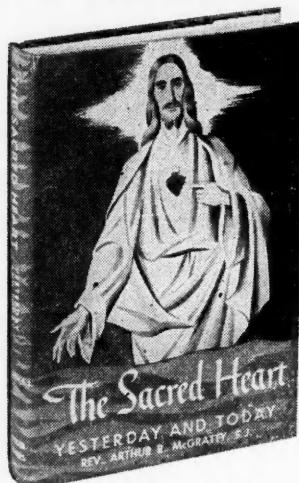
1012.56. She told her daughter, "The amount seems rather high," and it was, as she learned during a telephone conversation with the insurance company. The check should have read \$12.56 . . . In the Midwest, a check signed: "U. R. Swindled," was accepted by a Macon, Mo., grocer, who forwarded it to a Quincy, Ill., wholesale firm, which deposited it in a Quincy bank. The check went through the Quincy Clearing House, the Federal Reserve Bank of St. Louis, and then back to the Macon bank. Here, for the first time someone noticed the signature and marked the itinerant check: "No such account."

Incoherent correspondence was on view . . . In Birmingham, Ala., a citizen wrote to his Congressman: "I have become boiling mad about taxes, and have written you many times but was so angry I burned each letter. If you don't get this letter, you can say: 'Well, he burned that one, too'" . . . Gilbert-and-Sullivan-like scenes enlivened court rooms . . . In Battle Creek, Mich., a lady juror, weary after listening to hours of cross-examination, stood up and asked the judge: "How long do we have to sit here and listen to all this nonsense?" . . . His Honor declared a mistrial . . . In Knoxville, Tenn., a spectator, feeling that the judicial processes

were moving too slowly, called out to the judge: "Come on, come on; let's have some action here." The bench sprang into action; ordered the deputy sheriff to escort the spectator to jail . . . Dreams about hitting jackpots came true . . . In Atlanta, an eighty-year-old widow, who frequently complained that she never got a call from radio quiz shows, got one last week. The announcer inquired of her: "In what year did Babe Ruth hit sixty home runs?" She replied she never saw a baseball game, hardly knew what a home run was. The announcer urged her to "just guess." She did, guessing the year 1927. "You've won yourself \$60," shouted the announcer to flabbergasted octogenarian.

In this life, many happy dreams never come true, no matter how a man may labor to that end . . . There is one dream, however, which a man can make come true if he seriously wants to . . . And this is the greatest dream of all; the dream of indescribable happiness that will never end . . . In Heaven, the fondest dreams of earth are ceaselessly splashing over into actuality . . . All those in Heaven today are experiencing the realization of an incredibly wonderful dream that has come true beyond the wildest thoughts of mortal man.

JOHN A. TOOMEY



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CORRESPONDENCE

For better sermons

EDITOR: John B. Moore's appeal for better preaching in the June 30 Feature "X" might have mentioned the deplorable lack of tact in some sermons.

I know of one instance, and I think there must be many more, where a father has never invited the well-disposed Protestant grandparents of his children to accompany the family to Sunday Mass for fear of offensive, repeated blanket accusations, unintelligently worded, against non-Catholics.

SISTER MARY

Washington, D. C.

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JESUIT HOME MISSION. My hope — a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

LAY APOSTOLATE shaping for more aggressive program. Has anyone some suggestions about improving today's methods? Dr. Brown, Box 670, Battle Creek, Michigan.

MISSIONARY PRIEST struggling to build school; 115 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, Hartsville, South Carolina.

human needs. They need housing, in days of high rent; they must pay dues to educational organizations; they must keep up appearances with an adequate wardrobe; they pay doctor bills.

As president of a School Board, Mr. Valley would naturally disapprove of teacher strikes. As a former classroom teacher, I feel that to remind teachers of the "community welfare" every time they ask for a living wage is a cheap, bullying trick. If classroom teachers gave notice of quitting a school term in advance they would never get a salary increase.

It is the fault of the parents, and of the employers who will not raise salary levels to the increased cost of living, that school children are on the street. The analogy between an orphanage and a school being closed does not hold water.

VIRGINIA R. ROWLAND

Woodside, N. Y.

Parents and sex teaching

EDITOR: Sister M. Jessine's "Our Children Need Sex Education" (AM. 7/14) was excellent. I certainly was appalled at the figures given for lack of sex education among Catholic children.

However, I wonder if the parents' negligence in this regard is not due somewhat to a deep underlying feeling among many good Catholics that sex is shameful and a "sore thumb" in God's plan.

Until parents themselves are helped to look upon sex as holy and wholesome they cannot convey such an attitude toward it to their children. Catholics need and should have the proper attitude toward it if anyone should.

MARJORIE ANTHONY

New York, N. Y.

Correction

EDITOR: In the July 14 issue, apropos of the jurisdictional quarrel between State labor boards and the National Labor Relations Board, I erroneously wrote that the N. Y. State Board, in a case involving a taxi company, had asked a Federal court "to keep NLRB on its proper reservation." Actually, it was NLRB which petitioned for the injunction when the N. Y. Board, incensed because NLRB was allegedly "reaching out like an octopus," refused to abdicate jurisdiction in the case. Two weeks ago the court denied the injunction.

BENJAMIN L. MASSE

New York, N. Y.